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DOMESTIC MISSIONS

OF THE

Protestant Episcopal Church.

SEPTEMBER, 1861.

MISSIONARIES NEED THEIR SALARIES.—A missionary in the West, in a letter just received, says:

“Please relieve my suspense in a word, by saying whether I *may* or *may not* hope soon to receive the appropriation due. If not, I have nothing *reliable* towards my support beyond \$300, and this with a dear dying wife, whom I have been compelled to send to the Lake Superior country, in hopes of prolonging her precious life, at a weekly cost far beyond my whole income at present.

“The spiritual encouragements of my work were never any thing like as good in my whole ministry of sixteen years, but I am out of money and out of clothes, and out of provisions, and were it not for the comfort of reflecting on God’s goodness in the past, and for the indications of his spiritual blessings in the present, I should feel that duty to my family required me to seek some less uncertain way of providing for them. If you can send the remittance, it will enable me to refund half of what I have just been compelled to borrow from a brother missionary to meet the expenses of this sickness. To such extremities are we reduced in these times.”

NORTH-WESTERN MISSIONS.

Rt. Rev. J. C. Talbot, D.D., Missionary Bishop of the North-west.

July 10, 1861.

SINCE I last wrote you, respecting my missionary work, I have made the northern visitation on which I had then started. I left Sioux City, accompanied by the Rev. Mr. Hoyt, on Friday, May 10th, and visited Vermillion, Yancton, and Bonhomme in Dakota Territory, holding service and preaching at each place, bap-

tizing a child at a farm-house by the way. From the last-named place we started for Niobrarah, in Nebraska Territory, intending to come down on this side and visit the settlements along the Missouri river; but having lost the road, and become entangled in the woods upon the river bottom, we were at last compelled by the breaking of our wagon to return to Bonhomme. Here, finding the stage ready to start for Fort Randall, I gave the broken wagon in charge to Mr. Hoyt to get back to Sioux City, (the nearest place at which it could be repaired, though about one

hundred miles distant,) and took passage to the Fort. The detention appeared to be providential, for at the Fort I found the commanding officer very desirous to present himself for confirmation, and all extremely anxious for the services of the Church, which they had not had since my visit last fall, there being no chaplain at the post. The services there were deeply interesting, and I can not but hope made a favorable impression upon the large congregation assembled. It is no unusual thing to find officers of the army professedly religious, and no doubt many of them are earnestly pious. Some of our most earnest and devoted clergymen have been given to the Church from among those trained to the profession of arms. But I thought it required no ordinary degree of moral courage to bring out the commanding officer of a large military post, in the presence of all his officers and a large number of his command—the only one of the whole number who was not afraid or ashamed to stand up and profess Christ. God grant that his brave example may be followed by many who witnessed his humble and tearful consecration of himself to Jesus.

Being now without my private conveyance, I was obliged to return over the same route by which I had gone. Arriving at Sioux City in the stage, I found the broken wagon fully repaired, and left the same afternoon for Nebraska City, holding service and preaching at nearly all the towns on my way down. At Decatur, Nebraska Territory, I found an earnest desire for the establishment of regular services, which I am now anxiously endeavoring to supply. After the service I was called upon by a committee of the citizens, who made liberal offers in town-lots and labor toward the erection of a church. There is no resident minister of any denomination, and having since visited the place again at the request of those who first addressed me on the subject, it is determined to erect a small church with funds promised for the purpose by a liberal layman of the Church of the Incarnation, in your city. It will be the first and only church edifice in the town, and I am assured that our services will be attended by the whole population of the place, which, though small, I found to be unusually intelligent. Here at my second visit, I baptized two children, besides several others on my way up. Very little can be done toward establishing the

Church, in the various points which I visit, until I can command the services of more clergymen and have the means to sustain them. My own services are at too long intervals, and too irregular as to time, to accomplish more than the awaking of a temporary interest in the Church. I can only wait and pray. It was my purpose to start West immediately after my return from the North, but I have hitherto been prevented by the extreme illness of my dear and only daughter. The duty, however, can no longer be delayed, and I go in a week or ten days as far as Denver and the mountain region in Colorado Territory, trusting that by God's mercy I may be permitted to return before my dear invalid is called away. But I can not go to Nevada this season, by reason of this domestic affliction. It was to this I alluded, in my last letter to you, as a hindrance. May I beg your prayers, dear brother, that whether or not I see my dying child again in the flesh, I may meet her in the better home, whither I am sure she is going.

Since I wrote last I have received another letter from the far West, urging upon me the necessity for the early settlement of a clergyman in Nevada Territory. At the Washoe mines a large population is gathering, among whom are many members of the Church. Can not the Committee do something for Nevada? I ought to have one clergyman there *at once*, and though the Committee is likely to be at a loss for means, I must urge them, if possible, to make an appropriation for his support. It will be a great blunder if we allow this most favorable opportunity for establishing the Church there to pass. Can you help me? I earnestly desire to see the work there commenced immediately. The ground is now ours if we choose to go in and possess it. A few months more and we shall have lost what we never can recover. On my return from Denver I will give you my personal impressions of the field presented for the Church in Colorado. Rev. Mr. Adams will send you in a few days a collection from his little parish here, [Nebraska City, Nebraska,] in token of his desire to aid the good cause. He is laboring in a hard field, but I doubt not it will eventually prove productive. Every thing here is unsettled by the terrible trial which God is sending upon the land. Indeed, we do not know how long we may be permitted to stay. The Indians

are threatening trouble, and reports reach us, which I hope are greatly exaggerated, that they intend to drive us all away while the government is engaged in putting down rebellion elsewhere. I have, personally, no fear whatever; but many intelligent persons here anticipate serious difficulty.

Nebraska City—Rev. Eli Adams.

Inclosed please find fourteen dollars, a contribution from St. Mary's Parish, Nebraska City, in aid of Domestic Missions. We on these western borders can appreciate the great importance of Domestic Missions, and shall heartily aid, to our full ability. I intend soon to make another collection.

On the 24th of May, the standing committee of the Missionary Jurisdiction of the North-West signed the testimonials of J. A. Hagar for admission to the Diaconate, and on Trinity Sunday he was ordained by Bishop Talbot in St. Mary's Church, Nebraska City. The candidate was presented by the rector of the parish, who led in the morning service. Rev. Mr. West, of Omaha, preached the sermon. The Bishop administered the communion, assisted by the rector and the newly-ordained deacon. Mr. H. preached in the evening. Three years ago the rector organized St. Mary's Parish, and labored alone, not having seen a clergyman of our Church in the place, until last spring, when he was cheered by the presence of the Bishop. The Church in this Missionary Jurisdiction is now fully organized, with the three orders in the ministry. Here are the word, the ministry, and the sacraments. Here then is matter of rejoicing for all, that the Church in its integrity is now planted in this vast region west of the Missouri river; a missionary field of great promise, into which the Church may send, and for the present sustain, laborers to gather a rich harvest.

Omaha City—Rev. John West.

At the request of Bishop Talbot, and by the appointment of the Domestic Committee, I accepted the charge of Trinity Church in this city. On the 20th March I left Rhode Island, and arrived here on the 31st, and commenced my labors on Easter Sunday. Previous to my arrival

I had obtained but little information concerning this distant missionary field, and was surprised to find here a beautiful and fertile territory, a city commanding the advantages of a highly eligible site and of vast capacities for trade and commerce, with an intelligent and refined population; and, although but seven years old, possessing many costly public and private edifices, and about 2500 inhabitants.

Trinity Parish has a neat and tastefully finished brick church, on a leased lot, on which it was deemed advisable to build, rather than on a lot which they own in a less eligible position. The parish consists chiefly of the most important families and individuals. They have a fine choir, and a rented organ, and the services, which are fully attended, are conducted with zealous devotion. The flourishing state of this young parish is the result of the labors of my predecessor, the Rev. Mr. Watson, and of the Bishop, on whose laborious services from a distance of fifty miles they were dependent during most of the preceding year. It is an important field, and situated as it is in the capital, and in the center of many accessible missionary points, it ought to become a mother of churches. There has been much zealous and meritorious labor in the Sunday-school and other departments of parish work; still, all that has been done is but the foundation of what, with God's blessing, it ought to become. *Organization and completeness* are most needed where most rarely found—in new towns and territories.

My labors began under the discouragements of a rainy and unpropitious term of weather, and also under much disability from an acclimating sickness; and yet the prosperity of the parish has been somewhat advanced during the short space of three months. Much of the success I attribute to the preparation made by previous labors, and to the cordial reception of their new rector by a well-disposed parish. But the praise and glory are due to "Him from whom all holy desires, good counsels, and just works do proceed." It is no more than an act of common justice to say of the Bishop, that I have received from him the kindest sympathy, and the most prompt and valuable aid; and that amidst Episcopal labors, the magnitude and efficiency of which none can form the remotest conception of, who have not actually traversed the vast missionary fields of the West.

CALIFORNIA.

From the Rt. Rev. Wm. I. Kip,
D.D., Bishop of California.

SAN FRANCISCO, *July 16, 1861.*

It is some time since I have been able, through a press of duties, to write you any thing with regard to missions in this diocese. Perhaps it may be acceptable to you now, to have some brief notes of my visitations, this summer, to some of the strictly missionary points in the diocese.

On the afternoon of the last day of May, I took the steamer for Sacramento, arriving there early the next morning. At 7 A.M., I took the railway for Folsom, twenty-two miles distant. The whole distance is over one of those beautiful plains with which this country abounds, so level that no grading was required for the railroad. When I last went over it, about a month before, the whole plain was carpeted with flowers.

At Folsom I took the stage for Auburn, forty miles distant, reaching there in the afternoon. From Folsom we commence the ascent of the mountains. Auburn is surrounded with a mining district, but is the county-town, and a central point of influence in this section of country. Some years ago, the Rev. Dr. Hatch commenced services here; but after his death they were discontinued, as we had no clergyman to send in his place. About two months ago, the Rev. Arthur E. Hill, after his ordination, came to this place and Folsom, holding services in each on alternate Sundays.

The next day was Sunday, and we had service in the Court Room, which is always used for this purpose by Mr. Hill. The room was filled, morning and evening, with an attentive congregation, to whom I preached on both occasions, and in the morning also administered the Holy Communion. In subsequent conversations with members of the Vestry, I was able to judge of the state of matters, and the amount of interest in the church which was felt. Although Mr. Hill has been at these two places but two months, yet so much interest has been developed, that he has been urged to confine his services to Auburn, the Vestry of which offer him a competent support. The place itself is increasing, contains now probably three thousand inhabitants, and could he confine himself to this station, they would

undoubtedly this season erect a church-edifice, which would secure the existence of our Church.

Duties in San Francisco compelled me to return home the beginning of the week. The following Friday I again left to return to Folsom, where Mr. Hill was to meet me. Folsom contains now probably 2500 inhabitants, and is steadily increasing. Here also the Rev. Dr. Hatch sowed the seeds of Churchmanship, and a fine lot was purchased by the Vestry, which they still hold. The last duty he performed was here, fainting from exhaustion during the service.

There is a large Methodist house of worship, which is used by them only every alternate Sunday, and the intermediate Sunday it is kindly loaned to our congregation. The next morning, therefore, being the Sunday for Mr. Hill to occupy it, we had service, and I preached, and afterward administered the Holy Communion. In the afternoon, Mr. Hill drove me to Mormon Island, a mining town about four miles distant, where he read service, and I preached. In the evening, we again had service, and I preached at Folsom.

Folsom, like Auburn, needs the entire services of a clergyman, and could one be procured, they would probably build during this season on their lot. They offer \$600 a year, as a beginning, which would support a single man, with the other perquisites he receives; and until one is procured, Mr. Hill can not abandon this place, and confine his labors, as it is desirable he should, to Auburn. So, instead of two strong parishes, neither has a chance to grow. He has, however, written to a clerical friend, and is waiting his answer.

These two places furnish a specimen of California Missions. They had neither been tried sufficiently to know what they could contribute to the support of a missionary. I should not, therefore, have felt authorized to write to the East, and make, on their part, any definite offer to a clergyman. As Mr. Hill, however, was on the spot, he entered on his duties in faith, and in two months, it is found that, instead of there being any doubt whether both places could together support a clergyman, each is able to do it alone. And there are a dozen places in this diocese where the same thing might be done.

I remained at Folsom until Wednesday, when I went to Grass Valley. It is a long day's ride by stage, when the roads are not good, as it is most of the way ascend-

ing the mountains. We reached there late in the afternoon. Grass Valley is the headquarters of quartz-mining, there being more than a dozen mills, which give a permanency to the place. One English Company has spent more than £100,000 here. The town itself has increased wonderfully within the last three years, brick buildings are going up, and the population, in and around the town, is estimated at six thousand.

There is a beautiful little church here, not quite finished, but sufficiently so to be occupied for services. The Parish has never yet had an opportunity of trying its own strength. It has only been supplied at intervals, and the last six months by a clergyman connected with the diocese of British Columbia, who was here only temporarily, and therefore there was little inducement to any to connect themselves with the congregation. He is now about leaving, and it will be again vacant.

On Friday, I drove over to Nevada, the county-seat, four miles distant. This place has also been rapidly building up, the present population being estimated at four thousand. Since I was here last, the principal streets have been planked, and water and gas introduced through the town. This place has never yet had the undivided services of a clergyman, the one living at Grass Valley giving an afternoon service. Of course, there could be but little pastoral duty, and no chance for the firm establishment of the Church. I saw most of the Vestry, and they made arrangements for a meeting, at which some definite steps will be taken with regard to the Church.

Sunday morning, after prayers by the officiating minister, I preached at Grass Valley, and at noon drove over to Nevada, to hold a service in the afternoon. A handsome house of worship, belonging to the Congregationalists, who have no minister, is used by our congregation. It was well filled, and I was particularly impressed with the excellence of the chanting. I found, as the result of their late vestry-meeting, that they have determined to dissolve their connection with Grass Valley, and have a resident clergyman for themselves. They authorized me to procure one for them, offering, as a beginning, \$1200 a year. Should he succeed, they have no doubt but what the salary can be doubled in a short time, and they will at once proceed to the erection or purchase of a church-edifice. Measures have been

taken to procure a clergyman, but no answer has yet been received. The right kind of man would build up a very strong congregation in six months.

I returned after service to Grass Valley, for the evening service. I preached the sermon, confirmed six candidates, and addressed them. After service, the Vestry held a meeting, the result of which was, that they requested me to procure a clergyman for them. Dispirited by the failure of their efforts in times past, and not knowing their own strength, they put the salary at \$600 to begin. About this I care nothing, for with a man of zeal and right spirit, and some power of rendering himself acceptable in the pulpit, there would in three months be no difficulty about support.

On Monday, I took the stage for Marysville. The day was hot, the road exceedingly dusty, and there were nineteen passengers inside and outside of the stage. We reached our destination between three and four in the afternoon. Marysville is the third place in this State in importance, having about eight thousand inhabitants. There is a handsome church-edifice, costing \$13,000, but the parish was abandoned suddenly by the last rector, (who has since been degraded from the ministry,) in September, leaving it overwhelmed with debt. As soon as I returned, last winter, I visited the parish, and made arrangements with the creditor, by which the debts were materially reduced. The Rev. Mr. Smeathman, who had taken the place temporarily, then took up the matter, and by raising subscriptions in San Francisco and Marysville, by great zeal and self-denial, entirely freed the church from its indebtedness.

My object in visiting this place was, as Mr. Smeathman had left it, to see the Vestry, and try and make some arrangements for a rector. I met with most of them during the afternoon and evening, and after I left, received a letter from the secretary, informing me that the proper steps had been taken. Propositions have been made to the rector of the church at Napa, who, I trust, will be able to take this place, as it is one of the most important in the diocese, and monthly becoming more so. The next day I returned by steamer to Sacramento, and so home.

Since my return, for the last few weeks, I have been taking charge of Grace Church, in this city. Mr. Ewer, the late rector, having decided not to return to the Paci-

fic, and Mr. Pierce, the assistant minister, having settled as missionary at Placer-ville, the church was left vacant. Being one of the most important congregations in this diocese, and engaged in a church-building enterprise, which, before it is finished, will cost some seventy thousand dollars, it was necessary that, just at this time particularly, its strength should not be impaired. Owing to the want of clergy, I was obliged therefore myself to take charge of it for the present. The Vestry have called a distinguished clergyman from the East, from whom they are now hoping every day to receive a favorable answer.

Such, then, are some points in the diocese. The difficulty of course is, the want of clergy. Were this diocese as accessible as Wisconsin or Iowa, we could double our number in two months, for there are twenty openings here far better than any in our Western dioceses, the other side of the Rocky Mountains. The civil war, which I see is breaking up so many parishes in the Western dioceses, here has so far been no injury. In fact, the State is being benefited by it, for thousands are flocking hither as a place of refuge where there is no North and no South. The emigration over the plains, which began this spring, is said to be immense—equal to that of 1851. What is to become of these gathering millions? We have twenty clergy, "but what are they among so many?" Now look at the openings I have visited in this journey.

1. Mr. Hill needs some one at *Folsom*, to enable him to confine himself to Auburn. It is doubtful whether the friend to whom he has written will accept.

2. *Nevada*. It is doubtful whether the clergyman to whom this has been offered will come.

3. *Grass Valley*. Here, in a population of six thousand, such a parish might be built up as it would take a young man years to get together at the East. There is a clergyman now on his way over here, across the plains, and I shall make no move with regard to Grass Valley until he arrives. If no arrangement is made with him, I shall have to apply to you to find some one for it.

4. *Napa*. If the rector accepts the call to Marysville, this will be vacant. It is in one of the most beautiful valleys in the State, no winter, the prettiest rural church building in the diocese, and salary

(with the stipend) about one thousand dollars. If the rector remains, then Marysville will have to be supplied—one of the most important places in the State.

5. *Petaluma* will soon be vacant, as the present incumbent is to leave it. It is situated similarly to Napa, delightful climate, church building erected, and free from debt. The salary *to begin*, would be sufficient for the support of a single man. It would be increased as the parish grows up. Population of Petaluma, (an agricultural town,) about two thousand, and steadily increasing.

6. Mr. Etheridge needs an associate at *San José*. He is establishing the Church in that beautiful town of four thousand inhabitants. Three miles distant is Santa Clara, where it might also be established, besides other places in the vicinity.

These are only specimens of twenty places. Clergy are constantly offering to come out, but we have not the means to pay their passage, even when they could at once enter on places which would be self-supporting. A liberal gentleman in Pittsburgh has offered to pay the passage out of one young man. Are there no others who will do likewise? Three or four persons making this offer, would enable us to commence an influence here in as many places which would establish at once self-supporting parishes.

We want men of the right kind, of some pulpit talent, of zeal and missionary spirit—*men who are not afraid to work*, but must expect in this new land, that it will be a task of self-denial and time to mold up parishes from the conflicting elements of a society absorbed in the "greed of gold." There are enough young men of this kind at the East, who will spend their lives in quiet old parishes, "keeping alive the things that remain," when, should they come to the Pacific, they will aid in founding the Church in what must be one day the most powerful State in the Union. Are there none who have some little means of their own, at least sufficient to come here and begin? Such we ask to aid us. Let them not write to *me*, for it takes too long a time. Let them write to *you*. If, during the last three months, we could have had four or five young men here, they all could at once have taken situations, where there could have been no difficulty in the support.

San Jose — Rev. S. S. Etheridge.

SINCE my letter to you in January last, things have gone on with us in a tide of unexpected prosperity. Where your missionary expected to have to struggle along almost alone, under many deprivations, he is borne along by the ready hearts and open hands of a people who have been longing for the ministrations of the Church of their early years, or of their later love. Our congregations in a public hall equal those of the other Protestant bodies here who have buildings of their own. The responses are in Nashotah style, and not as in some of our congregations, where the minister has to guess when the response is ended. Our music is far above mediocre. We have purchased a melodeon, by the exertions of the ladies. We paid for it \$200. A fine communion set has been presented to the parish by Mrs. M. A. L., one of our communicants. We are just now thinking of beginning to move towards building a church. I hope to see a church here in a few months.

It is surprising to many here to see persons, who for years have not been attendants at any place of worship, attending steadily, and taking an interest in our services. But California is full of such persons. Wherever I go in this valley, I find members of the Church who long for a clergyman to come among them. There are at least six places of some size, within fifty to seventy-five miles of here, where active missionaries could at once gather congregations and form parishes which would soon become self-supporting. The fertility of this valley is surprising; and could you see some of our fruit-trees now, while the fruit is but half-grown, having to be tied and supported in every direction, or brought by their burthens to lie flat upon the ground, you would see a harvest approaching which I think can hardly be equaled any where else; but these trees are only a fair type of the fruit which the Church may gather here, if she can only send the laborers.

My health is far from good; indeed, it is so poor, that I am now obliged to have entire rest for some weeks, and so I have a brother clergyman with me at present. I am improving, and hope to be able in a few weeks to take up my duties and continue them.

OREGON.

Rt. Rev. F. Scott, D.D., Missionary
Bishop of Oregon and Washington.

June 17, 1861.

Our parishes are beginning to do a little towards their own support, but the times are hard. Rev. Mr. Fackler's people have just completed a neat church-edifice at Butteville, which I am to consecrate next Sunday; and they are commencing a similar work at Champoeg, which absorbs all their means for this season. Afterwards I think they will do something worth counting towards his support.

Our Convocation meets next week, and I will consider this entire subject with the brethren, and see if we can not either do more here, or do with less from abroad. If your treasury be straitened, we must bear our part with you; if we do not, we are unworthy of our name. I have always said to the Committee, that so far as my own stipend is concerned, I am ready to share your fortunes. These are the days to test our devotion to Christ and the Church. If we flee because stipends are shortened, then are we hirelings, and no shepherds. I trust we may have strength sufficient to our day and our trials.

Notwithstanding all the untoward surroundings, our work in this mission has never been so prosperous, nor the openings for extension more promising, had we suitable men to lead the way. What changes may be brought about by our national troubles, we can not foresee. I pray the good Lord to keep us in safety "until this tyranny be overpast."

What a pity it is we have not an experienced missionary to go with the thousands who are now flocking to our new gold-fields east of the Cascade Mountains! Will not one or more come?

July 15, 1861.

I have just closed a visit of several days to this place, [Jacksonville,] the most southern point of my diocese. I find a number of friends anxious for the establishment of our services, and I believe they will contribute enough at once to support a minister.

I am making every effort to bring our people to do for themselves, and they have begun to respond.

ACKNOWLEDGMENTS.

THE Treasurer of the Domestic Committee acknowledges the receipt of the following sums, from July 15th to August 15th, 1861.

Maine.			
Gardner—Christ, Bp. Burgess.....	\$50 00		
Portland—St. Luke's, gen'l, \$7.76; Ind. Miss., \$4.24; Nashotah, \$1.....	16 00	\$66 00	
Vermont.			
Underhill—"B. J. J.".....	5 00		
Massachusetts.			
Boston—Advent.....	50 00		
" Rev. E. M. P. Wells, D.D.....	10 00		
" Miss C. L. Wells.....	10 00		
" "W. B. B.".....	5 00		
Gt. Barrington—St. James' for Epis. Miss. Assoc.....	25 00		
Lynn—St. Stephen's.....	2 00		
Newburyport—St. Paul's.....	31 02		
Northfield—Mary A. Lyman.....	10 00		
Salem—St. Peter's.....	28 76	171 78	
Connecticut.			
Glastenbury—St. James'.....	3 00		
Marbledale—Rev. N. S. Wheaton, D.D.....	20 00		
Moriden—St. Andrew's.....	16 85		
Middle Haddam—Christ.....	13 58		
Monroe—St. Peter's.....	3 00		
Newtown—Trinity, add'l.....	5 00		
" do. two ladies.....	10 00		
Pomfret—Christ.....	10 00		
Roxbury—Christ.....	3 00		
Seymour—Trinity.....	14 46		
Southport—Trinity.....	20 15		
South Glastenbury—St. Luke's.....	13 00		
Stamford—"T. W. P.".....	30 00		
" St. John's.....	40 00		
Watertown—Christ.....	30 00		
Westville—Christ.....	4 00		
Wilton—St. Matthew's.....	21 00	257 04	
New York.			
Manhasset—Christ.....	37 31		
Marlboro'—Christ.....	2 15		
Milton—All-Saints.....	3 14		
Newburgh—St. George's.....	41 45		
" St. John's Chapel.....	4 32		
New-York—Chapel of Calvary Ch.....	10 00		
" Intercession, a member.....	25 00		
" St. Bartholomew's S. Sch. ½.....	33 22		
Potsdam—Trinity.....	22 87		
Smithtown—St. James'.....	5 00		
So. Oyster Bay—Grace.....	7 18		
Ulster—Trinity.....	32 45		
Yonkers—St. John's.....	69 52	293 61	
Western New-York.			
Camden—Trinity.....	2 00		
Canandaigua—St. John's.....	1 00		
Cape Vincent—St. John's.....	3 00		
De Vaux—College.....	3 17		
Havana—St. Paul's.....	2 54		
Ithaca—St. John's.....	62 94		
New-Berlin—St. Andrew's.....	10 00		
" S. Sch.....	11 50		
New-Hartford—St. Stephen's.....	5 50		
Norwich—Emmanuel.....	5 00		
Penn Yan—St. Mark's.....	1 00		
Sherburne—Christ.....	3 58	111 18	
New-Jersey.			
Elizabeth—Christ.....		20 00	
Pennsylvania.			
Birdsboro'—St. Michael's.....	2 75		
Chestnut Hill—St. Paul's.....	30 00		
Douglassville—St. Gabriel's.....	17 25		
Gap Mines—Grace.....	2 13		
Germantown—St. Luke's, a member.....	100 00		
Kingsessing—St. James'.....	33 60		
Lebanon—Christ.....	27 25		
Leacock—Christ.....	2 27		
Paradise—All-Saints'.....	7 60		
Philadelphia—St. Luke's S. Sch., sp'l to Bp. Whipple, for support and education of an Ind. youth for the ministry.....	50 29		
Pottstown—Christ.....	10 00		
" "Five Anniversaries, F. A., J. A. L., C. M., R. L., and M. B. L.".....	20 00		
Williamsport—Christ.....	7 67	310 21	
Maryland.			
Annapolis—St. Anne's, the fruit of weekly savings.....	20 00		
Baltimore—St. Mary's.....	3 50		
Frederick Co.—All-Saints' for Epis. Miss. Assoc.....	34 83	58 33	
Illinois.			
Jacksonville—Trinity.....		16 00	
Kentucky.			
Louisville—Christ, Mrs. R. M. E.....		20 00	
Indiana.			
Hillsborough—St. John's.....		4 00	
Wisconsin.			
Oconomowoc—Zion.....		3 00	
Iowa.			
Fairfield—St. Peter's.....		1 00	
Washington Territory.			
Pt. Vancouver.....		11 15	
Miscellaneous.			
Epis. Miss. Assoc.....	160 00		
Anonymous, for Miss. ment'd in July No. "Z".....	5 00		
	15 00	180 00	
Legacies.			
Newark, N. J.—Estate of Hanford Smith, dec'd.....		225 73	
Total.....	\$1,754 13		
Amount previously acknowledged.....	40,895 82		
Total since Oct. 1st.....	\$42,649 95		

CORRECTION.—In the June number, the amount credited to St. Luke's Church, Rochester, W. N. Y., should have been \$110 instead of \$100; and the aggregate from W. N. Y. should have been \$10 more than the sum credited.

FOREIGN MISSIONS

OF THE

Protestant Episcopal Church.

SEPTEMBER, 1861.

F U N D S.

THE Foreign Committee in their recent Statement, dated May 22d, 1861, and published in the June No. of the SPIRIT OF MISSIONS, named \$25,000 as the lowest sum which would suffice to carry the Missions from that date to the end of the fiscal year, 1st October, 1861.

The receipts since that time, say for three months, have been about \$12,000; *less than one and half months* remain in which to make up the balance, \$13,000. These facts speak for themselves, and will, we hope, prompt the Churches to send in contributions *as speedily as possible*.

CHINA.

Letter from Bishop Boone.

THE following letter from Bishop Boone will give rise to feelings of sorrow and disappointment in many hearts. Our native Deacon, Tong Chü-Kiung, who, it will be seen, has renounced the ministry, was known *personally* to many in this country and to many more through the publications of the Foreign Committee. The temptation to which he has yielded was, no doubt, very strong. As the Bishop remarks, "nothing but grace can enable one to stand his ground."

The peculiar temptations which beset those who from among the heathen are led to confess Christ, and who are without those surroundings which in Christian lands serve as helps to steadfastness, should engage the earnest prayers of Christians in their behalf.

SHANGHAI, May 18th, 1861.

MY DEAR BROTHER:—Since my last letter to you, I have had the most melancholy duty to perform that has devolved upon me in my Episcopal office. It was to depose Tong Chü-Kiung from the ministry, upon his own resignation. He has been for months bent on resigning, and has been treated with the utmost consideration and kindness. He assigns two reasons: want of success in his work, and insufficient support. We none of us justify him in either. On the first he says: "The reason my mind is made unsteady has arisen from the experience, that I could not have satisfaction with my work. When I go out to do this or that with full vigor, yet I come to the ground, finding the people could get no good from me; and I could do them no good with a pair of dry hands, just as equal to doing nothing." On the second head he writes: "I am not satisfied, too, without having our condition improved a little. And to live without any certain lodging, and leaving wife and children behind, without hav-

ing any thing to depend upon when time of need comes. For, indeed, I do not wish to leave my wife and children to live on subscription and alms in future. If I had no wife and children, these thoughts and feelings might never have come across my mind. But I am under such circumstances, that I can not be refrained from resigning."

The subject of a stipend for the native clergy has engaged our most anxious thought for years. We have examined our teachers, (men of far superior attainments in Chinese to any native deacon we have, and men who would out-rank them in the estimation of the Chinese,) as to the necessary expenses of their families, and the families of Chinese gentlemen of their class. We have had statements from our native deacon Chai, and have granted all that was asked to cover these necessary expenses; finding Chai's estimates and those of our Chinese teachers agree; and we are convinced that the stipend is as large as the Committee ought to give; their object being to grant a comfortable support to their missionaries and ministers, and not to hire men to become either. You will observe Chū-Kiung does not complain that his salary is not enough for his support, but that it does not allow him to lay up any thing for his family. He ought not to complain about a house, as we always allowed him house-rent in addition to his salary; and recently lent him \$300, with interest, from the Committee, to aid him to build a house. We were very liberal to him too, allowing him to do something for himself in his leisure hours. He received \$14 a month from the Taou Tai for translating the English newspaper for him; he was allowed to take Chinese scholars who wanted to learn English; from this source he had about \$20 a month when he left us. Putting all together, we have, salary \$25, paper \$14, scholars \$20—\$59 a month.

The cause of his discontent is the disproportion between the salary we allow and the amount which his school-companions, who speak English, and are found reliable in character, are now making. One of them, who has been residing with Chai, has just gone to Teen-sing, in the employ of the English officers of the Chinese custom-house. He gets taels 1200—\$1600, Mexican, a year; and I have no doubt, handsome perquisites besides. He Ding, since our boy's school was disbanded, has got

employment at the English Consulate. His salary is \$85, Mexican, a month and perquisites. Chai's brother, Chok-lur, who was a very dull boy, makes his thousand dollars a year. Chū-Kiung could not stand by and witness all this unmoved.

The question may be asked, if these English speaking Chinese can command so much more for their services, why should not the Committee give them this large sum and retain them in its employ?

We are restrained from entering upon this course by very grave and important considerations. I have already said that we allow a salary that will put them on a footing with the Chinese literary class. This claim would put them equal to the successful merchant and worldly man. No Chinese congregations could ever be expected to support their ministers on any such a scale. The second objection is that it would alter the basis upon which our salaries are adjusted. It is now distinctly understood to be that of our reasonable wants, to cover the comfortable support, for a man and his family. This pleads for more—for enough to lay up.

Thirdly, such hired services in the ministry are not worth having. If a man will not serve God in the sacred ministry, when a comfortable support for himself and family is guaranteed—a support that will allow him to live as do the people of his own nation and as his habits call for—he is not meet for the service, and it can answer no good purpose to retain him by a subsidy.

This desire for more is working strongly now upon all of our Chinese.

We know that the God-fearing Christian minister has, like Mary, chosen that good part which shall not be taken away, but it requires the eye of faith to see this in such an atmosphere as we have here in Shanghai surrounding those who know something of Chinese and English both.

Mr. Sheresckewsky has been heard from in the extreme west of China, going on well.

June 3d.—We have heard to-day from the Parkers and Smiths. They seem delighted with the change they have made. They are in raptures with the climate, scenery, etc. They have secured a house, a very good one they say, in a village about three and a half miles from Che-foo or Yea-tai, as the people themselves call their port. But the inhabitants are very much opposed to their residing there, and

declare they will kill the man who dares to rent them the house. They have a large granite house which was formerly used as a banking-house, and which accommodates both families. I hope they will be able to stand their ground. There can be no doubt that the Chinese every where shrink from foreign intercourse. Who can wonder at it, when it has so recently led to the capture of their Capital, the burning of their Emperor's palace, and the destruction of one of the very largest public libraries in the world?

It will take us some time to live it all down. I wish our brethren at the village near Che-foo great and rapid success in ingratiating themselves with their neighbors.

Letter from the Rev. C. Keith.

SHANGHAI, *May 17th*, 1861.

REV. AND DEAR BROTHER:—My last report was written about the last of January, I believe. Since that time, our numbers have been gradually decreasing. Mr. Shereschewsky went in February; Miss Jones in March; and Mrs. Doyen soon after; Mr. Hubbell about the same time; and nearly a month ago, Messrs. Smith and Parker, with their families, left us, to establish a new station in the Province of Shantung. I suppose there never has been so rapid a thinning-out of a missionary station. In January, 1860, there were twenty-one adults connected with the mission; in May, 1861, there are seven; and counting all who still belong to China, only 13. The bishop, Mr. Thompson, and I, with Chai's help, have now all the ministerial work to do here. The consequence is, we do not enlarge in our plans at all. It has been so since the mission began, with the exception of the short time Mr. Liggins and Mr. Williams were at Dzang-Zök. One cause why so few new efforts can be made is, the absolute necessity of providing (for the converts we now have, and whose numbers we may expect to increase yearly with more rapidity) something of a Christian literature, if I may so call it; for we do not yet possess either Bible or prayer-book in their completeness, and they seem to be too necessary to come under that term. Steady progress is now being made towards a point which will enable all our native Christians to obtain, if they please, a good knowledge of Christian truth. The Gospels, except St. Mark, are

all in their native tongue, as also Acts and Genesis, the full Morning and Evening Services, (except the Psalter,) and now the full Communion Service. For this latter, we still need the Epistles, and our hope is, that before the close of the year, the main part of them, at least, will be ready. Hitherto, there have been only manuscript copies of the Occasional Services, and those not completely translated; now we hope to have all of them that are likely to come into use here at present, completed and printed. No one, who has not tried it, can well imagine the amount of time and care required to translate, revise, and print, even such familiar books, in a foreign tongue, especially when they constitute the *only* books of the language. Our little press now provides us means of issuing our books in a form which seems likely to exert a beneficial influence on many who would otherwise be left entirely to oral teaching.

As it has fallen to my share to prepare copy, and correct proof for the press from the beginning; and as the whole charge has devolved on me since Mr. Syle left, it may be well to chronicle its issues for the first year. I may premise that we have hitherto printed most of our books in a very large type, to facilitate the easy learning the new system, and our *small* type is the size usually found in family Bibles at home. The Gospel of St. Luke, and the Acts, were our first books of Scripture, (St. Matthew having been cut on blocks previously,) making volumes of 112 and 120 octavo pages respectively. Then followed a Primer of 75 pages, (a little larger than duodecimo,) for teaching the system of writing and spelling, (the previous edition on blocks being defective in some points.) Then followed the Morning and Evening Services, making 34 and 24 pages respectively, (of same size.) After these, a Geography, (compiled by Mrs. Keith, and formerly cut imperfectly on blocks,) of 135 pages, small size and type. Next, Gallaudet's Child's Book on the Soul, (also translated by Mrs. Keith,) of same size and type, 123 pages. After this, the Gospel of St. John, 100 pages. The last sheet of the Communion Service (48 pages) is just passing through the press; and the Catechisms on the Creed and Commandments (42 pages) are finished, except the last pages. Our printing has all been done by boys formerly in the school, except the first one we had, who was from the London Mission Press, and staid only

a short time. A useful employment is thus made for some of those trained up by us, which may keep them free from many temptations to which they would otherwise be exposed. Three of the other missionary bodies here are now using these books, and I have little doubt that, as our supply of different books increases, all will join in teaching them, except so far as they may interfere with their denominational peculiarities.

The protection which foreigners have extended to this place, from the rebels, has had the effect of causing swarms of people, from disturbed or threatened districts, to congregate here; and the vast amount of building going on indicates that it will cause a very large permanent increase of population here. One effect of the influx is to bring up the numbers of our city congregations to something like what they were before the first occupation of Shanghai by the rebels. Thus great numbers are brought to the hearing of the Gospel, who hear it for the first time. May the seed spring up in many of their hearts!

The general condition of the country seems to grow more and more hopeless. Anarchy and civil war appear likely to do their work in all parts of the country, before any thing like a settled state of affairs can again prevail. From whence the future order-bringing power will come, we have as yet no clear indication. The Moderate party among the rebels may possibly oust those who now control the movements and reap the fruits of their ferocity. Or some third party may take the field, and win its way, free from the stains that attach to both Imperialists and rebels. It may be that, unknown to us, such a movement is already on foot. We long for the time to come, for with it will come, we doubt not, the advance of the Gospel into every province. May the American Church be found worthy to take her rightful share of the labor and the reward.

Yours very truly, in the Gospel of Christ.

Letter from the Rev. H. M. Parker.

CHEE FOO-SHAN TOONG PROV.,
May 3d, 1861.

MY DEAR BROTHER: You will see from the date of my letter that I am no longer at Shanghai, but settled, and I hope per-

manently, in the province of Shan-Toong. The reasons which led us, the Rev. Mr. Smith and myself, to take this step, and induced the Bishop to yield his consent, have, I suppose, been already placed before you by the Bishop himself; yet as they were in a measure personal, and dependent upon my personal observation, I will myself briefly relate them.

Shortly after the date of my last report, the English expedition for the opening of the Yang Tse left Shanghai, and I was in hopes of accompanying it, but was disappointed. Not very long after, however, a private opportunity offering through the kindness of a friend of the mercantile community, by the advice and consent of the Bishop, I availed myself of it. My chief object was to see for myself the state of the country, and determine upon the practicability of an interior station, as well as the best location for it.

I may say that I left Shanghai with bright hopes of effecting this long-desired object, of establishing far in the interior of China a centre, from which might sound forth to the surrounding country the glad tidings of the Gospel. I left about the 25th of March, and passing down the comparatively small river on which Shanghai is situated, we soon entered upon the waters of the great river. Truly, it is a magnificent stream, watering and bearing on its bosom the product of some two thousand miles of country, and that the richest and most populous of China. In the midst of its broad waters, over which the eye can not reach, lie immense and fertile islands, supporting a dense population. About thirty miles up the river we began to see the first breaks in that immense flat in which Shanghai lies, consisting of a few isolated hills. About sixty or seventy miles up, regular ridges of hills begin to extend themselves all along the line of the river, at varying distances, sometimes coming precipitously down to the water's edge. These hills extend with little interruption up to Nanking. They are, for the most part, barren and almost entirely destitute of all growth. The country on either side, however, is very fertile. These hills are neither very grand nor beautiful, and become rather monotonous. Beyond Nanking many of them are terraced almost up to the summit, and must be very beautiful.

The city of Nanking, the circuit of whose walls is nearly forty miles, is

beautiful only in situation, presenting little more than a pile of ruins.

But I must turn from the physical to the religious and moral aspect of the country and the condition of the people, which is to us of most importance. This is sad in the extreme. The country from Shanghai up to Nanking, which formerly supported a dense population, is now, with the exception of a few fortified towns, almost a wilderness.

Here and there, from amid ruins or deserted houses, some two or three miserable inmates would stand to show themselves, and if you followed them up, as I did in some few cases, you would find them with faces on which the terrors of death were but too evident. Nothing gave me a stronger impression of the lawlessness of the country, and the want of security to life and property, than finding amid the crevices of the rocks, hidden from the view, little patches of grain, where I suppose the miserable refugees may have gathered a few handfuls. Many of them eat the bark of the trees, grass, leaves, and in fact, almost every thing. At Nanking itself the state of things was not much better. For two or three days I could not throw off a feeling of gloom and despondency. The sights of disease and misery surpassed any thing that I have seen in this land of misery. Every thing told me that I was in the midst of a people groaning under the worst form of military despotism. Every man seemed to stand in continual fear of losing his head, and for the most trifling offenses. On the approach of their armies, the largest cities are left almost without inhabitant, and they enter but to plunder and destroy. Some of their chiefs, when remonstrated with for the destruction they were working, said it was perhaps best to make a thorough work of it, and purge the land of imps, that is, idolaters. I spent much of my time at Nanking, in thought as to what was best to be done, or whether any thing could be done to arrest the fearful evil, but I was compelled to come to the conclusion, so far as I understood Chinese character, that the evil was inevitable. Amongst a people utterly without faith, and radically and inconceivably and blindly selfish, there are no materials for the formation of a new government; and when decay once begins in a state so corrupt, it must proceed, until by bitter misfortunes something better is wrought out. From the extent of their operations

and the size of their armies, I saw that there was no probability of sufficient quiet, or perhaps of safety along the Yang Tse to be able to do any missionary work, at least it was no place for one with the language still to acquire. For some time I was afraid the troubles would extend over the whole Empire, which, together with the troubles at home, had almost determined me to resign and leave. There was work undoubtedly at Shanghai, but I have felt for some time that the field presented to me some insurmountable obstacles to missionary work. Under these circumstances, the Bishop yielded willingly to my proposal to go North, where on the mountainous promontory of San Toong there seemed more prospect of quiet and successful work. I hope the end may fully justify the move. We have but just arrived, and in my next I will be able to give you a more satisfactory account of our location.

Very truly, your Christian brother.

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JAPAN.

Letter from the Rev. J. Liggins.

BURBAGE, HINCKLEY,
ENGLAND, July 23d, 1861.

THE SPIRIT OF MISSIONS for July, just received, contains part of an address delivered in Dublin, in April last, by the Bishop of Victoria.

In it the Bishop is represented as having said: "I believe that the receiving of a copy of the Holy Scriptures, or the reading of the Bible, would entail certain death on any Japanese subject." This statement of Bishop Smith will be read with great surprise by missionaries who have sold many copies of the Word of God to the Japanese, and who have yet to learn of any such fearful consequences resulting as he speaks of. Before the Bishop's visit to Japan, the writer had sold *sixty* copies of the Scriptures and books wholly religious; besides *two thousand* magazines, partly religious and partly secular. This was during the first ten months of missionary labor in Japan, and since that time the demand for religious books has gone on increasing.

In a letter recently received by the writer from the Rev. Mr. Verbeck, of Nagasaki, he says: "I have lately sold sixty copies of a new work which contains a complete summary of Christian truth."

The Rev. Mr. Brown, of Kanagawa, writes that he "has sold two hundred copies of the New Testament to the Japanese."

But not only does the sale of hundreds of copies of the Scriptures prove that there is little foundation in fact for the belief expressed by Bishop Smith, but the treaties lately concluded with Japan expressly provide against any such dreadful occurrence as a Japanese subject being put to death for possessing a copy of the Bible. An article of the American Treaty, which is also found in the other treaties, provides "that the Japanese shall be permitted to buy whatever Americans may have to sell, the only exceptions being opium and firearms." Mr. Harris, the author of the treaty, told me that he had this article worded as it is expressly to cover the sale of the Scriptures, and other Christian books, by the missionaries; and that he should interfere at once if there was any attempt to violate it.

Such being the state of the case, we are surprised at the Bishop of Victoria's statement, and would fain believe that the remarks which he made upon the subject were not correctly reported; but if they were reported aright, then we have another evidence how a person who makes only a brief visit to a country or mission station, is apt to make mistakes in what he says about it. As the mistake in this instance has obtained currency in the SPIRIT OF MISSIONS, I trust that this correction of it will also.

I remain, Rev. and Dear Brother,
Very truly yours.

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GREECE.

Extract from Mrs. Hill's Letter.

WE are permitted to publish the following:

ATHENS, *July 19th*, 1861.

MY DEAR SISTER: "Yesterday was just

thirty years since we opened our school in the vaulted cellar under the tower which was our first residence in Athens. How little did we then realize the great work before us! and now looking back upon the way by which we have been brought, what words can better express the feelings of our heart than those of the royal psalmist: 'Verily, goodness and mercy have followed us all the days of our lives.' I have to inform you of the death of one of the most valuable members of our mission, a *sister beloved*. The poor lame Katarina died on the first of July. Her illness was short, and her end peace. Her prayer was answered, that she might be taken away before she became a weariness to those who attended her. She had fulfilled well her duties in the situation which she occupied. Decrepit as she was, her services to us were invaluable, and we shall find it difficult to supply her place. She has gone to him who washed and cleansed her from her sins, and has made her sit among the princes of his people. He said to her: 'Arise, and come to me.' Her paralyzed body sleeps in the dust, but her immortal spirit has joined the companionship of the just. Twenty-nine years she was connected with the mission! The Bread Fund charity, invested in her, has brought one thousand fold.

We are suffering all the fervency of Athenian heat, but we are well. Although there can be no doubt every one must feel more or less the effects of the general paralysis of all the sources of wealth; still my persuasion is, that those who consider the wants of the Church of Christ as equal with their own will not be without their reward at the last. I can not but think that this is a period for our friends to prove their attachment to the Mission, by such acts as would indeed strengthen and comfort our hearts in the present emergency. Kind remembrance to all our Christian friends.

Your affectionate sister.

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INTELLIGENCE.

THE next Annual Meeting of the Board of Missions will be held at St. Luke's Church, Philadelphia, on Wednesday, the 9th day of October, 1861.

The Rev. John Cotton Smith, Rector of the Church of the Ascension,

New-York City, has been appointed to preach the sermon before the Board.

SPIRIT OF MISSIONS.—It is found convenient this month to confine the matter in the Foreign Department to eight pages. If equally convenient, the same thing will be done in the October No., the object being to save expense. The amount of matter, sixteen pages monthly, in each Department, must necessarily, be more than made up in the November and December Nos., containing proceedings of the Board of Missions, Reports, etc.

LIST OF PACKAGES RECEIVED TO AUGUST 15TH, 1861.

FROM	FOR	ARTICLE.	FORWARDED BY
N. Y., New-York—Mrs. Anthon	Rev. C. C. Hoffman, Africa.....	1 trunk.....	Brig Ocean Eagle,
“ Rev. Mr. Converse	“ “ “	1 box.....	“ “
Pa., Philadelphia—D. M. Hogan, Esq.....	Mrs. Hoffman, “	1 parcel	“ “
Md., Baltimore—W. S. Payne, Esq.....	Bishop Payne, “	3 boxes, 7 bbls., } 9 half bbls. }
N. Y., Rochester—“C. A. R.”.....	Rev. C. C. Hoffman “	1 box.....
Ky., Louisville—.....	Miss E. E. Griswold “	1 trunk.....

ACKNOWLEDGMENTS.

THE Treasurer of the Foreign Committee acknowledges the receipt of the following sums, from July 15th to August 15th, 1861.

Maine.	Connecticut.
Gardiner—Christ.....\$32 00	New-Haven—St. Paul's "S. A. T.," \$10;
Portland—St. Luke's, \$7.80; S. S., for	“ F.,” \$5..... 15 00
Af., \$4.20..... 12 00 \$44 00	“ Trinity..... 113 00
New-Hampshire.	Pomfret—Christ..... 10 00
Portsmouth—St. John's; three friends	Roxbury—Christ..... 2 00
for St. Mark's Hospital, Af..... 6 00	Windsor—St. Gabriel's..... 8 46 \$148 46
Vermont.	New-York.
Norwich—St. Andrew's, “in behalf of	Bay Ridge, L. I.—Christ, \$165.30; S.
one lately entered into rest,” for St.	S., toward sal. of John Farr, Af, to
Mark's Hospital, Af..... 2 00	Jan. 1st, 1860, \$121.95..... 287 25
Underhill—“B. I. J.”..... 5 00	Brooklyn—Christ, a communicant... 50 00
Weathersfield—Miss Louisa B. Jarvis.. 10 60 17 00	“ Mrs. I., through Am. Church
Massachusetts.	Miss. Soc..... 3 00
Great Barrington—St. James'..... 25 00	“ Anonymous, for St. Mark's
Newburyport—St. Paul's; S. S. for	Hospital, Af..... 2 00
James Morss' scholarship, Af..... 20 00	Carmensville—Intercession, a member 40 00
Northampton—St. John's..... 15 00	Hempstead—St. George's, \$27; Af., \$7 84 00
Pitt-field—“Hon. E. A. Newton,”..... 50 00 110 00	Little Neck—Zion, \$28.60; S. S., \$17.50,
Rhode Island.	of which are for Af., \$41.49; Gen.,
Westerly—Christ, \$50; S. S., \$77.92... 127 92	\$4.61..... 46 10
	Manhattanville—St. Michael's S. S., a
	scholar..... 57
	Marlboro'—Christ..... 4 21
	New-York—Ascension, Mrs. M., \$50;
	Mrs. Watts, \$100;..... 150 00
	Mediator, anonymous,.... 2 00

<i>Poughkeepsie</i> —Christ.....	53	17
<i>Richfield Springs</i> —St. John's.....	13	00
<i>Richmond</i> —St. Andrew's S. S., for Ch. on the Hill, Af.....	13	00
<i>South Oyster Bay</i> —Grace.....	2	10
<i>Ulster</i> —Trinity, Rev. Dr. Robertson's Sub. for Af.....	25-00	730 40

Western New-York.

<i>Aurora</i> —St. Paul's.....	3	35
<i>Acon</i> —Zion.....	12	00
<i>Bainbridge</i> —St. Peter's.....	10	15
<i>Batavia</i> —St. James'.....	24	14
<i>Bath</i> —St. Thomas'.....	16	50
<i>Buffalo</i> —Trinity, for Af.....	62	54
<i>Branchport</i> —St. Luke's.....	5	85
<i>Canandaigua</i> —St. John's.....	11	00
<i>Constableville</i> —St. Paul's.....	2	76
<i>Fredonia</i> —Trinity.....	7	50
<i>Geneseo</i> —St. Michael's.....	5	09
<i>Geneva</i> —St. Peter's Chapel.....	15	00
“ Trinity.....	99	39
“ G. L. Rose; Af, \$21.50. China, \$21.50, through Am. Church Miss. Soc.....	43	00

<i>Greene</i> —Zion.....	13	53
<i>Hamilton</i> —St. Thomas'.....	4	05
<i>Hammondsport</i> —St. James'.....	3	00
<i>Ithaca</i> —St. John's, \$15.42; S. S., \$20.....	35	42
<i>Jordan</i> —Christ.....	3	00
<i>Le Roy</i> —St. Mark's S. S., De Lancey class, ed. in Af.....	20	00
<i>Lockport</i> —Grace.....	7	62
<i>Lyons</i> —Grace.....	4	82
<i>Medina</i> —St. John's.....	4	00
<i>McLean</i> —Zion.....	1	00
<i>New-Hartford</i> —St. Stephen's.....	4	00
<i>Niagara Falls</i> —St. Peter's.....	6	00
<i>Norwich</i> —Emmanuel.....	16	13
<i>Oxford</i> —St. Paul's.....	49	00
<i>Oswego</i> —Christ.....	22	87
<i>Palmyra</i> —Zion.....	33	10
<i>Penn Yan</i> —St. Mark's, “A little boy,” for Af.....	50	
<i>Pierpont Manor</i> —Zion.....	5	33
<i>Rochester</i> —Grace.....	19	73
“ St. Luke's, \$110.25; for Af, \$5; China, \$10.....	125	25
<i>Rome</i> —Zion.....	5	27
<i>Seneca Falls</i> —Trinity.....	6	00
<i>Skaneateles</i> —St. James'.....	11	76
<i>Stafford</i> —St. Paul's.....	3	00
<i>Syracuse</i> —St. Paul's, for Af.....	14	29
<i>Utica</i> —Grace.....	32	90
<i>Waterloo</i> —St. Paul's.....	11	24
<i>Watertown</i> —Trinity.....	10	70
<i>Miscellaneous</i> —De Vaux College.....	1	71
“ Mrs. N. Ingersol.....	2	50

New-Jersey.

<i>Elizabeth</i> —Christ.....	10	00
<i>Jersey City</i> —St. Matthew's S. S., two classes.....	25	00
<i>New-Brunswick</i> —Children's Hoffman Soc., for Af.....	2	00
<i>South Orange</i> —Two little children, for Mrs. Smith, China.....	1	00
<i>Succesboro</i> —Trinity, by Rev. E. W. Hening, for Af.....	11	12
<i>Miscellaneous</i> —“A friend,”.....	2	00

Pennsylvania.

<i>Allentown</i> —Through Rev. S. R. Brobst, China and Japan.....	7	00
<i>Bloomsbury</i> —St. Paul's.....	12	50
<i>Cheltenham</i> —St. Paul's.....	40	00

<i>Holmesburg</i> —Emmanuel, for Greece..	20	00
<i>Lancaster</i> —St. John's Bible Class and S. S., ed. a boy in Af., through Am. Church Miss. Soc.....	20	00
<i>Lawrenceville</i> —St. John's.....	22	00
<i>Lebanon</i> —Christ, \$11.46; A lady of do., for China, \$20; Af, \$3.....	36	46
<i>Montgomery Co.</i> —Union Ch. for Af, through Rev. E. W. Hening.....	46	93
<i>Mt. Airy</i> —Grace Chapel S. S.....	5	00
<i>Oxford</i> —Trinity.....	15	00
<i>Philadelphia</i> —St. Luke's Female Bible Classes, for Orphan Asyl., Af, \$27.50; S. S., for China, \$25; Colored S. S., for Af, \$7.75.....	60	25
“ “H. G.”.....	5	00
“ “A,” for China.....	5	00
<i>Westchester</i> —Holy Trinity.....	131	00
<i>York</i> —Anonymous, for St. Mark's Hos- pital, Af.....	2	00

Delaware.

<i>Smyrna</i> —St. Peter's S. S. for China..	22	76
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Maryland.

<i>Annapolis</i> —St. Ann's.....	16	00
<i>Baltimore Co., Hampdon</i> —St. Mary's	3	57
<i>Frederick Co.</i> —All-Saints' Par. do. Ch.	43	00

Virginia.

<i>Petersburg</i> —Grace, a member for China, \$10; S. S., for Af, \$25.00.....	35	00
<i>Miscellaneous</i> —“E. B. W.” by Rev. E. W. Syle.....	10	00

North-Carolina.

<i>Gates Co.</i> —For Af.....	12	00
<i>Rowan Co.</i> —For Af.....	5	00

Ohio.

<i>Columbus</i> —Trinity Missionary Soc....	111	42
<i>Cross Creek</i> —St. John's.....	9	00
<i>Ironton</i> —Christ, “A member and the Rector,” for Af.....	10	00
<i>Lancaster</i> —St. John's.....	5	00
<i>Newark</i> —Trinity, \$30; Rector, \$1.92; “Charity,” for Af, \$10; E. W. W., \$1; J. A. F., \$1; Mrs. Woods, \$2.....	45	92

Kentucky.

<i>Jefferson Co.</i> —St. Matthew's.....	30	15
<i>Louisville</i> —St. Paul's.....	10	00
<i>Miscellaneous</i> —Reader of the Ch. Jour- nal, for St. Mark's Hospi- tal, Af.....	10	00
“ Mrs. Paris, for do.....	5	00
“ Mrs. B., for do.....	1	00

Wisconsin.

<i>Racine</i> —St. Luke's.....	5	00
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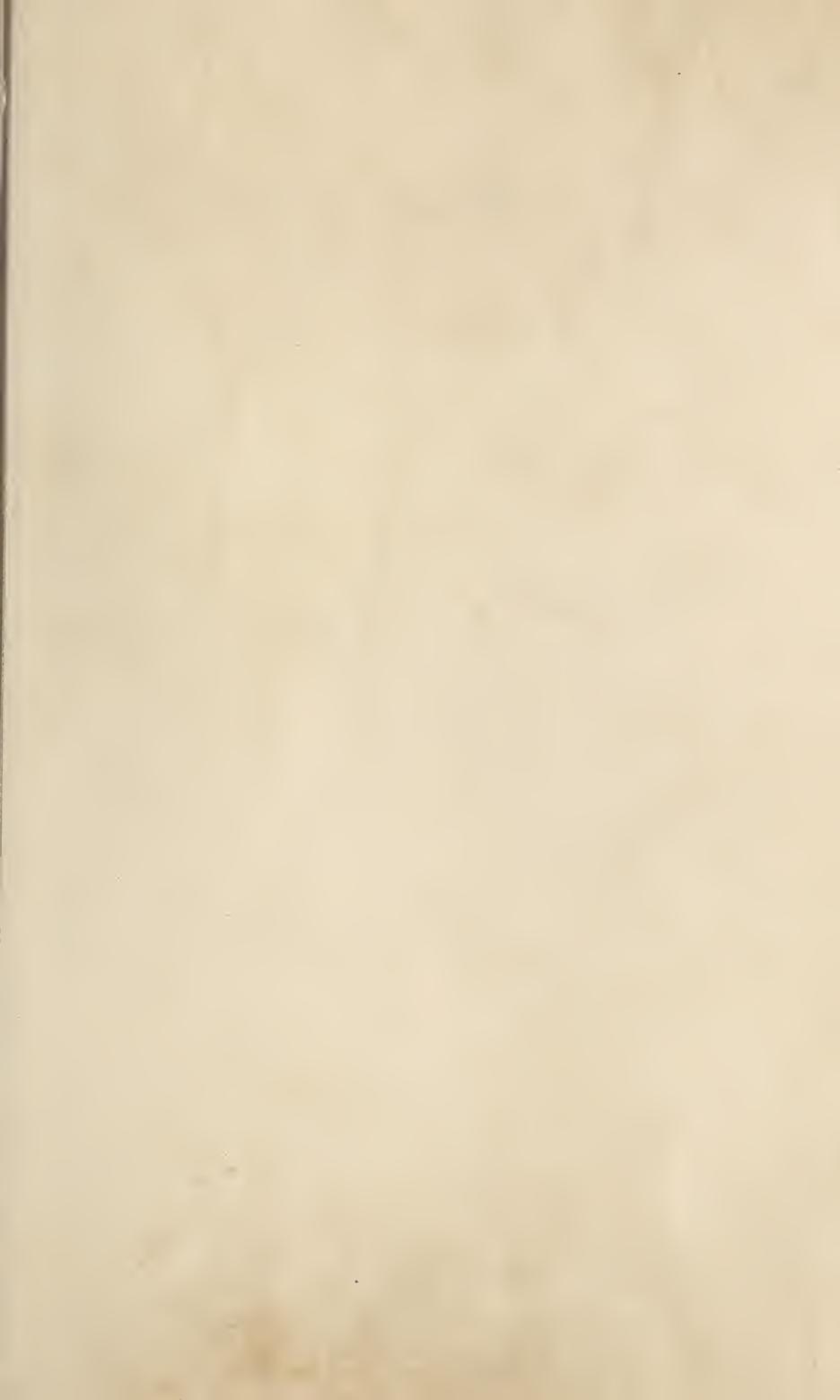
Miscellaneous.

“X”.....	20	00
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Legacies.

<i>Newark, N. J.</i> —Estate of Hansford Smith, Esq., 1/3.....	225	79
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Amount previously acknowledged.....	\$3,094	69
Total since Oct. 1st, 1860.....	\$53,769	42



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